# Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

*Within the winter world of leafless trees and snow-clad meadows lies the promise of Spring's rebirth*

*Capital University Seminary—*

# Where Cordiality Is the Core

Story and photographs by Federick H. Gonnerm

Reprinted from the Lutheran Standa

Photo by Harm Harms, Capital University

BLACK COFFEE colors to tan the seminarian adds cream suit his taste. He drops a pen and a dime into the muffin-pan t picks up a doughnut, and winds h way through the congestion of studer and professors grouped in discussio

"Say, professor. Who do you thinl going to win the pennant this year

A completely fictitious situatio Not at all.

Capital University Theological Sen nary, the American Lutheran Churc school of theology located in Columb Ohio, owes much of its vibrance the informal student-faculty relationsh that exists constantly. In the classroo the emphasis is on instruction in the ogy—dogmatics, history, homileti exegesis, Biblical study, and oth branches.

Out of the classroom there is special emphasis, and no subject absent from frank, friendly discussio Every student has the chance, a takes advantage of it, to bond hims on a fraternal level with the men wh as professors, are his classroom a scholastic leaders.

## Conferences Welcomed

No problem is too big or too sm for individual consideration, and t faculty office doors are always op for confidential conferences.

Where is this fraternal atmosphe achieved? How does it happen? Wh are its motivations? How deep are implications? The answers to all the questions are parts of the answer the question of just what Capital Sen nary is.

"Dr. Fendt. Do you have a fe minutes?"

Bachelor Edward C. Fendt, dean the seminary, looks up from the u

nswered mail that has stacked up the ast three days while he was in Chi- ago at a Joint Union Committee neeting. "Certainly. Come in and sit lown."

The junior in the chair fidgets for a few seconds as the dean installs a new igarette in his black holder. "Well, 've been doing a lot of thinking lately. 'm just not sure I belong here. Maybe 'm missing my calling. . . ."

It's a big question—and a familiar one. Every seminarian has to answer t, but the number of negatives is sur- prisingly insignificant.

## Divisions in Evidence

According to the dean, students at he seminary divide themselves into our distinct groupings:

—— Those who are conscious of he world's need and also of the re- ources of the gospel. They want to ring these two together.

—— Those who want to study the- logy for theology's sake.

—— Those who feel called to the ocation of serving God and plan to nake their living in the ministry.

—— Those who have had an emo- ional experience—a crisis—and they eel that God has picked them out for his work.

"All of these are call-conscious," Dean Fendt explained. "It's just that hey are of different types."

The screening process which deter- nines entrance as a student is exten- ive and as thorough as possible. In nost instances the seminary has con- act with the young men who are con- emplating the ministry as soon as they nter college and pick their major field of study.

## References Required

Application forms request seven spe- ific references who can be contacted o complete detailed and revealing orms to determine the prospect's ca- abilities, character traits, and deficien- ies.

This information, coupled with the faculty cordiality which is cultivated, leads to a comprehensive counseling setup which tries to focus on each individual student, his special needs, and his unique interests.

**Divinity Hall pulpit has seen many pastors begin their preaching experience and grow into competent clergymen in Lutheran churches. Chapel services are held for a half hour every day at 11 a.m.**

The seminary student body is a melting pot of backgrounds. Not only are several races represented, but college alma maters are multiple, only 40 per cent of the men are single, economic backgrounds contrast, and about 4 per cent of the seminarians are non-Lutherans.

## Schneider Queried

Rev. Stanley Schneider, professor of homiletics and liturgics, finishes typing a sentence on the small portable typewriter he bought while studying in Scotland last year before acknowledging the student who has just come in the door. The visitor at the end of the T-shaped desk is a Negro Baptist in his early thirties who is studying at Capital Seminary for a bachelor of divinity degree.

"Yes?"

"You brought up a problem in liturgics class this morning that's really been bothering me." The student opens a hymnal and points to a specific paragraph. "Now in this rubric right here, why does the Lutheran Church have the minister . . . ?"

Questions of this nature are not limited to private consultations, nor to non-Lutherans, and the classroom is sometimes the scene of healthy discussions on doctrine and dogma which might otherwise be omitted. It's regarded as a stimulating situation and looked upon as a big advantage in many classes.

"The presence of non-Lutheran students is a good thing," Rev. Schneider asserted. "It gives a more adequate picture of the entire religious situation, and our men learn to appreciate their own position better and find out the things that we have in common as well as the differences."

In relation to the seminary's 125-year history this cosmopolitan atmosphere, conceived about 25 years ago, is comparatively young.

Two students and Professor Wilhelm Schmidt comprised the total of the seminary when it first held classes on October 1, 1830, in Canton, Ohio. A few years passed before the institution moved to Columbus. It shuttled back and forth between several sites in Ohio's capital city before settling down at its present location and becoming a part of the newly established Capital University in 1850.

## Tower Pinpoints Divinity Hall

A four and a half-story tower is the hub of Divinity Hall—the complex of

**Lutheran Herald** • **O. G. MALMIN, Editor** • **WILLIAM H. GENTZ, Associate Editor**
**CARMEN MITCHELL, Managing Editor** • **MELVA ROREM, Assistant Editor**

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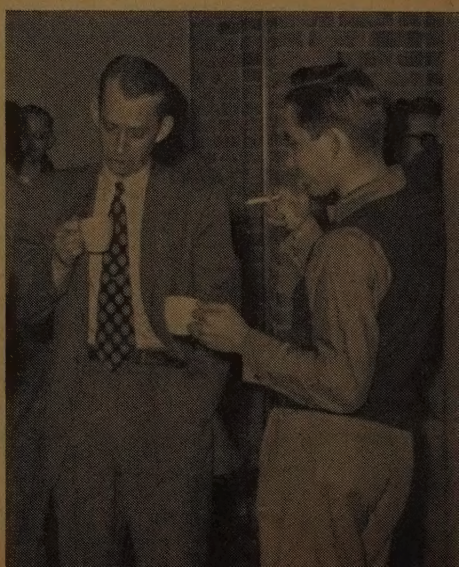
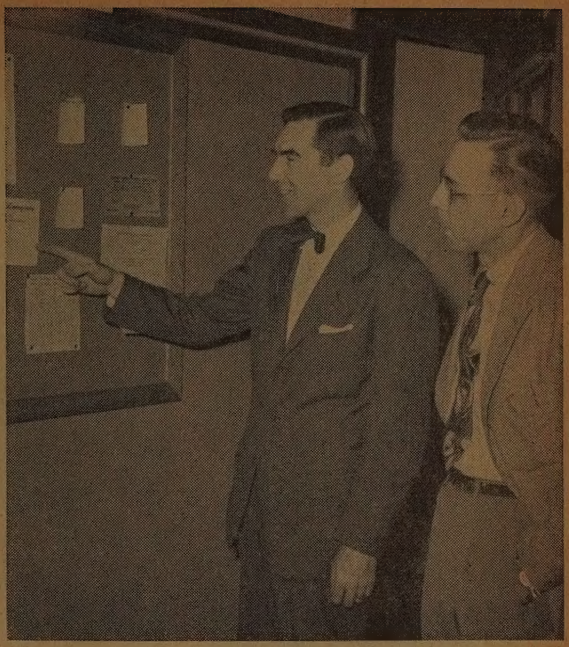
Although seminarians work to complete their own library, many reference works are financially beyond their means. For these and other study helps, men have free access to the Cap University library.

Dean Edward C. Fendt's spacious office is the setting for almost constant conferences, committee or faculty meetings, or student counseling sessions. Here Dr. Paul Buehring (left), dean emeritus, and Dr. Fendt confer over recent developments.

Any place is a good place to ask a professor a question. Dr. Theodore Liefeld tries to come to the heart of the matter presented by Senior Paul Pretzlaff over a cup of coffee between classes.



Seminary professors aren't robots that go around spouting Bible verses. The subject under discussion by Dr. Leonhard Ludwig, Dr. Herbert Leupold, Rev. Robert Spieler, and Dr. Gerhard Doermann is probably the Columbus weather.



Rev. Stanley Schneider and Rev. Arthur Becker check the Divinity Hall bulletin board.

Coffee—black, creamed, or sugared—goes by many names, but gallons are consumed every day by Cap's seminarians. A cup of coffee is always a magnet for seem men thirsty for discussion. Below: Seminarians get their meals with the Cap University students across the street. This daily contact with the college motivates an active social life for many of the seem's single men.

classrooms, chapel, offices, and dormitory units. Speaking materially, this complex of buildings, plus the 10 professors and the student body, is today's Capital Seminary—considerably more impressive than the little Lutheran school for ministers that was the first one to begin instruction west of the Allegheny Mountains.

Yet the basic purposes and ideals on which this school was founded have not changed. No matter which professor you ask, the answers all agree.

Dr. Herbert Leupold, quiet, reserved head of the Old Testament and Hebrew Department, who has been in the professor role for more than 26 years, attributed to Cap a dual purpose:

"Our aim in producing and preparing preachers is to work so that we have men with a fair measure of scholarship—the desire and knowledge to probe into things on their own—and a definite conservative idea—that is, a settled conviction—toward the Scriptures."

Dr. Paul Buehring, who served as seminary dean for 10 years till 1946 and still teaches four hours a week, shades his answer to the question of the seminary's purpose this way:

"First, we want to give our students the best possible education—both practical and scholarly—for the Lutheran ministry. Second, we want to stimulate a scholarly attitude in the Lutheran Church and develop habits of independent study."

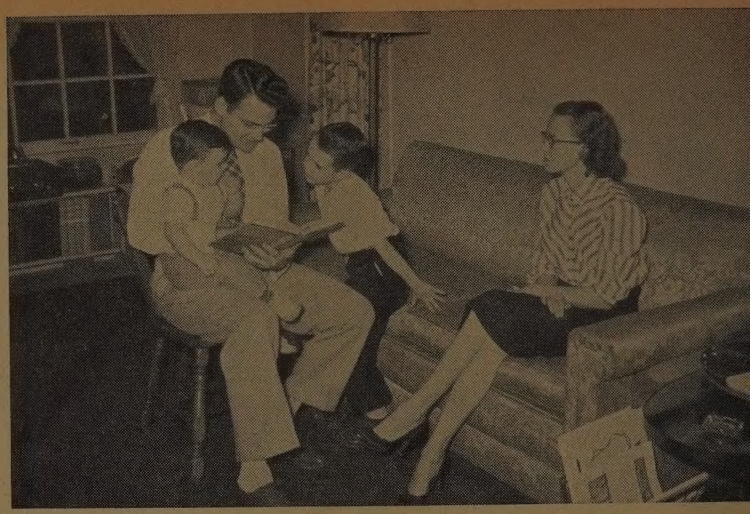
## Scholarship Emphasized

Scholarship for the church rides high in both answers. Just what are the course mediums by which this is attained? Once again we find an elastic situation.

Two professors look up as the middler comes in.

"Hello." There is a pause, but weightier things than the time of day have purposed this call. "Professor Spieler, a schedule problem's stymied me."

Professor Frederick Meuser who shares the large office loosens his tie and goes back to the preparation of a church history lecture. Rev. Robert Spieler shoves aside a sheaf of test papers. "Well, what seems to be your problem?"



**Senior Seminarian Robert C. Berry reads evening devotions befo putting Tommy and Bobby to bed. His wife, Ruth, looks on. The Ber family lives in one of the barracks apartments, two blocks from the se and just off the university campus.**

Class schedules can be troublesome for the student who wants to take advantage of all the courses which are along his particular interest line and still get in the required curriculum. The days of ironclad, ready-made schedules of mandatory courses are on the way out. The fundamental courses in doctrine and in exegesis are still necessary, but electives, unheard of 50 years ago, are now offered every semester.

Courses in education, missions, archaeology, hymnology, liturgics, modern preaching, evangelism, art and architecture, Lutheran Confessions, American denominations, audio visuals, advanced speech, and others give the seminarian a chance to hammer out his own specific interest field.

Besides this the old three-year curriculum has been stretched to four, with a mandatory year of internship inserted between the middler (second) and the senior (final) year. Intern placement is assigned by Dean Fendt with regard to the student's special aptitudes and interests which have come to light through the association of his first two years in the seminary.

## Cultural Opportunities Abound

The curriculum courses are more than enough to keep a man busy, but even so most of the seminarians find time to take advantage of the soci and the cultural opportunities ma available through Capital Universi located just across the street fr Divinity Hall.

This proximity of college and se inary is a debated subject banter about by students, faculty, and alu ni. Advantages and disadvantages both evidenced in the present set generally conceded to be satisfacto

History speaks for the status q The Capital University seminary-c lege proximity follows an old patte originally cut in American schools Yale and Harvard. Many students a take advantage of the college to p up needed and desired courses t the seminary cannot offer.

## Clean Break Difficult

At the same time it must be rec nized that it is sometimes difficult seminarians to make a clean bre with the distinctly college atmosph of which they have been an integ part during the previous four ye Even this, however, cannot be ju classed as completely bad.

Capital University's coeducatio campus floats a big social ship. M seminarians find their wives throu acquaintances made there.

"Is this Dr. Liefeld's office?" T brunette co-ed at the middler's

**The seminarian's schedule is a rigorous and demanding one, but time is still found for "extracurricular" clock killers. Above: the men of the seminary chorus bid a fond adieu to campus, wives, and baby buggies before boarding for a weekend tour.**

squeezed his arm. "You'd better knock, dear."

Dr. Theodore Liefeld, professor of New Testament, lays aside the lecture notes he is preparing for presentation at a college religious program and leans back against a bookcase filled with commentaries. "What can I do for you?"

"Sir, Joanne and I would like to get married. However, we've got a few questions, and we'd like to talk to you. . . ."

Another young woman is about to become a member of the roster of sem wives who have connected themselves with 60 percent of the seminary student body. One of the big problems facing this young couple is where to live.

Construction of seminary apartments across the street from the campus is planned soon, but until these plans materialize, the married students must continue to live in the far corners of Columbus and are seldom near the school other than during class periods. This geographic spread eagle that has developed combines with the proximity of the college so that a strong "seminary family" feeling is obviously absent.

## Big-City Locale Advantageous

Even so, Capital Seminary profits from its big-city location, and plans call for even more exploitation of its environment soon.

Another clinical training lecture finished, Prof. Arthur Becker pushes the hair out of his eyes and collects his notes as most of the class heads for coffee in the lounge.

(Continued on page 216)

**Even seminarians' clothes get dirty. Howard Wolfgram proposes to do something about it in the basement of Schuh unit.**

**Coffee isn't the only beverage consumed by sem men as Hal Robarge attests while contemplating a move to sink Jake Knoedler's cause at a fast checker game in the lounge.**

# Report From Norway

Martin Haga

"The Lord hath done great things for us, whereof we are glad." This familiar passage from Psalm 126 suggests iself to us in looking back upon the Preaching-Teaching-Reaching Mission conducted here in Stavanger and Guvirons October 14-21. (Our term for this kind of mission is Evangelical Action Week.)

The Lord hath indeed done great things for us, greater than most of us had dared to hope and to pray for. Also the preparatory work done by the central committee, the local committees, and among the laity, was singularly blessed by God. I feel sure that never before in this community have Christians prayed more unitedly than before, during, and after this mission. As early as May and June, what may be termed organized prayer activity was begun by various groups and circles, both in homes and in chapels (bedehus). At worship services and at larger gatherings frequent mention was made of the coming mission, and Christians were urgently requested to pray for the united action. This prayer preparation continued throughout the summer and early fall. And the cause is doubtless still remembered in prayer by many, both in the city and in the surrounding country.

Great things were experienced also in the organized visitation work, which, incidentally, was a new thing among us. About two thousand women and men volunteered their services, and practically every home within the district was visited before the actual start of the mission. Open doors were the general rule; there was, indeed, little open opposition.

## Quiet Anticipation

In some parishes the mission had its start at the morning worship but in most places the opening took place at special services Sunday evening. A few days before the opening date a man in a country parish said to me in a telephone conversation: "A spirit of quie anticipation marked every meeting throughout the week All the guest preachers sensed strongly the presence o the Spirit during the services." Every night the mee ing places were filled. Among those present were man "outsiders," of whom not a few returned night afte night, while some came to only one or two service But throughout the week new faces were ever in ev dence.

When this is written, nearly two months have gon by since the mission took place. What about the results Perhaps too much should not be said about these; but may safely be asserted that our Evangelical Action Wee has produced results. In some places awakenings ar taking place, a fact of which even some newspaper have taken note. Thus Stavanger Aftenblad wrote i its November 12 issue, under the caption *Spiritua Awakening in Høyland After Action Week:*

*"Attendance at special meetings in Høyland Church steadily increasing. Many of those who attend thes meetings are persons who have rarely, if ever, attende church or other religious services. At the close of th meetings the pastors are called on to remain for cou selling with people who feel that they cannot leave unt their relation to God has been put in order. Of th throng which filled the church at the morning worshi yesterday 330 went to Communion. At the evening ser ice the church was filled to overflowing, many stan ing in the aisles and in the narthex; and outside, polic direction of automobiles became necessary."*

The awakening is especially apparent in the rur parishes Høyland and Madla, but is noticeable also i other places; and throughout the entire district spiritu stirrings are observable. The district comprises the citi of Stavanger and Sandnes, the parish of Hetland, an all of the Joren area. There were 33 meeting place Of the 39 guest preachers, 26 were pastors and 13 wer laymen. Within the district named there is a popul tion of about 120,000.

As chairman of the central committee I desire t send fraternal greetings and cordial thanks to ou friends in the ELC, particularly to those in charge o the Preaching-Teaching-Reaching Mission work. W are greatly indebted to you for the inspiration and hel given us by brethren from across the sea, especially t the Reverend Agnar S. Tanner, who was our gue during the action week, and also to Pastors Conrad M Thompson and Oscar C. Hanson, who visited ou country earlier. To all who have given us inspiration an help, I wish to say: Your work in the Lord has no been in vain. We praise the Lord for the great thing He has done for us through you.

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*The Reverend Martin Haga is hospital pastor in th City of Stavanger.*

**That Sunday sermon is about the only time the man in the pew gets a glimpse of the face of God . . .**

# Letter from a Layman

Your Lutheran Herald (Feb. 10) article, "Wartburg Seminary Hums With Life," interested me as a layman a great deal. The ability and zeal of the various interns who have come to our church is heartening, and often down-right amazing. However, may I suggest a service the seminaries or some connected organization could do for the Lutheran ministers as a whole—and it would be a service to us pew sitters, too! That service is periodic post-graduate sermon analysis.

A minister who really wants to stay on the ball in this age, where radio and television has developed a large body of interesting and crisply timed speakers, can't afford to get sloppy in sermon thought, construction, and delivery. (And this does happen, more often than the man in the pulpit realizes.) But how does he know he is getting off the beam? He comes out of the seminary full of good rules. He plunges into his pastoral duties, and before he knows it, he is soon over his ears in administrative chores, leagues, clubs, organizations, calls—which sneak-steal his sermon thought and preparation time. A theme that should ripen for months is jelled and delivered in a matter of hours.

Moreover, this minister starts to wear himself out physically until his worn-thin condition creates snappy nerves. Then, if he has a building project or some project that requires steaming up an unwieldy and lethargic congregation, the frustrations and irritations he faces cause him to tailspin into a series of "scolding sermons" which hide the face of God from the members of the congregation and build up antagonism in his listeners. The very resistance the minister feels he is getting toward his sermons provokes him into being more critical and scolding—and so the vicious circle goes on.

It should be warning enough to ministers when church attendance falls off, Bible study groups dwindle, and the pews fill slowly with dreary faces as much as saying, 'I wish this were over," that he isn't making things interesting enough or thought-provoking enough, or is using the Scriptures to slap people's faces, or is serving up carbonated banalities instead of the appetizing 'bread of life." But often it isn't enough warning. Like some insidious diseases need clinical discovery before the patient is aware of them, so some ministers could use clinical analysis of themselves to be more productive.

The sincere Christian minister would welcome a critical analysis of himself by the seminary or church department established for this purpose. The minister could send in a large group of tape-recorded sermons (his common garden variety Sunday sermons, not a special hot-house number to make the recording sound good), covering various parts of the year. The authorized critic could study samplings, and report any of the following:

1. You're doing just fine—marvellous, superb, moving.

2. Your sermon ideas are great, but you haven't given time and background study to them, so they are for the most part shallow and poorly constructed. Your sermon doesn't blossom like a single rose, it sprawls all over like a patch of mushrooms. Its very lack of decisive construction has affected your delivery: for lack of knowing exactly what to say, you say twice as much as necessary and say it twice as loud.

3. Your sermons have moved off the center of the basic doctrines of the Church as are expressed in the Creed, which are meat and wine to the human soul kept hungry by the Holy Spirit.

4. You sound weary and crabby and ill-tempered. Are you ill? Do you need a rest away from it all for awhile? You can work too hard, you know, and fill your life with so many small irons in the fire that your physical strength and spiritual aplomb are frittered away. Simplify your life. Lop off, either by delegating or dissolving, fruitless organizations. Go up to a mountain top and rest awhile. (For goodness' sake, don't go to a convention or a convocation for rest, because there you'll get wound up and worn out still more.)

And so the criticism could go on personally and helpfully, and the minister and the congregation and the whole Lutheran Church would be bettered by it.

It may be that this Sermon Clinic Department isn't practical, but somehow the ministers should be encouraged and helped toward a self-analysis to see how far they have moved off center from the refreshing rules laid down when they studied at the seminary. That one Sunday sermon is about the only time the average man in the pew gets a glimpse of the face of God—and if it is represented by a frazzled, uncoordinated man with the same mixed-up commonplace thoughts as himself, what's to inspire him to roll out of bed Sunday mornings?

# EDITORIALS

## The Christian Day School

The National Lutheran Council held its annual meeting in Atlantic City the last week in January, as already reported on our news pages. In addition to the matters on the agenda, one subject came up which is of interest and significance. It had to do with the place of the Christian day school, or parochial school, in the educational pattern of today. Some of the stories carried by the secular press gave the impression that, as one news writer headed his story, "Parochial Movement Given a Going Over." True, there was a good deal of discussion, some of which apparently was rather sharply critical not only of the movement, but of the Church which has the most such schools.

However, to leave it as that news story did is to give a totally erroneous picture of what concerned the Council and how it acted. On the last day of the meeting a resolution was adopted which, we believe, states in a praiseworthy manner what should be the attitude of all our Churches toward the Christian day school. Here is what the National Lutheran Council has to say:

> Be It Resolved, (1) That the National Lutheran Council recognizes the legitimate place of parochial schools in the total educational program, as well as the special need for such schools under certain circumstances; and
>
> (2) That the Council, however, expresses its conviction that in our country public schools constitute the chief instrument of general education for our children; and
>
> (3) That the Council registers its grave concern over situations where interest in parochial schools has led to indifference and even opposition to adequate provision fo the public schools needs of a community.

In The Evangelical Lutheran Church we have had few such schools until recently. During the past decade a number have been organized by congregations in California, particularly in the Los Angeles area. More seem to be appearing each year. We shall not go into the special reasons which provide a favorable climate for such schools in that area. Suffice it to say that there are a number of large, effective Christian day schools in that part of our Church.

Whenever such schools are discussed, there is likely to be decided difference as to their merit. In favor of them one can point to the need for impregnating the entire curriculum with the Christian philosophy; and of providing daily instruction in the Christian faith. Against them it may be argued that our children should not be separated from their associates of a different faith; and that they do tend to weaken the public school system. It is not difficult to point to instances where a strong parochial school (especially if it is Roman Catholic) has tended almost to obliterate the public school.

We believe that the resolution of the National Lutheran Council states what should be our attitude to a problem which always has been and always will be difficult.

## Divisions—Tragic But Not Useless

If the poet is right in saying, "The boy is father of the man," we must look at the past if we would understand the present. Understanding and appreciating The Evangelical Lutheran Church depends to a considerable degree on understanding and appreciating the three Churches which united in 1917 to form it. The scene which was described in the first editorial of this series was not something which happened over night. Topsy of *Uncle Tom's Cabin* fame might be satisfied with her own explanation of her origin—that she was not born, she just grew. But history cannot be thus simplified.

Norwegian-American Lutheranism was divided from the time it began to make its appearance. Even today, 114 years after the date usually used as the point of origin, it is divided. There are still five church bodies which, in origin, are Norwegian-American. Over the years there have been many more: Norwegian Synod, Eielsen Synod, Hauge Synod, Norwegian Augustana

*The second in a series on "The Church We Love"*

onference, Anti-Missourian Brotherhood, United Norgian Lutheran—to name those of importance.

asically, no doubt the division originally rooted in spiritual division in the land whence our fathers me. For our purpose here, we may pass over the deils and confine ourselves to a few general observations. he tradition and polity of the State Church of Norway as more or less perpetuated by one group. That group me to be the Norwegian Synod which existed organationally from 1853 until the union of 1917. Its first astors had their theological training in Norway; they ere "university men." There was emphasis on orthoxy and orderly procedure; less on lay activity as at term is usually understood. The Synod, as it came be called, had an ambitious program of Christian ducation at all levels and did extensive Home Mission ork. It represents one of the two "wings" of Norgian-American Lutheranism.

The other "wing" was low churchly. There was little mphasis on worship according to set form, much mphasis on lay activity and experienced Christianity. s first voice in America was that of Elling Eielsen. rganizationally, its strongest group came to be the lauge Synod, established in 1875.

These two "wings" were organizationally perpetuated ntil they were merged in the union of 1917. We doubt hether there was any real doctrinal disagreement beween them. It was rather a matter of polity and emhasis. As time went on, inevitably clashes of a personal ature tended to widen the gap between them.

Serious doctrinal difficulty came with the so-called redestinarian controversy," which reached its climax the eighties. While the union of 1917 demonstrated at the differences on this point were not irreconcilable, is was the only really serious doctrinal problem Norgian-American Lutherans have thus far encountered.

Result of this controversy was a serious split in e ranks of the Norwegian Synod. The congregations nd pastors who left the Synod soon joined with two roups whose affinities were more with the Haugean mphasis than with that of the Synod. These groups nited in 1890 to form the United Norwegian Lutheran hurch. The success of that union proved that the two wings" could work together and form a genuine union.

Please keep in mind that we are not attempting to rite history here; even a third-rate church historian ould probably shoot what we have written full of holes. ut we do believe that it does, in greatly simplified orm, describe the basic division which plagued our athers for three-quarters of a century.

Of course those divisions were tragic. One need not e a gray-beard, tottering on the brink of the grave toay, to have vivid memories of some of that tragedy. We were not exaggerating in a previous editorial, when we stated that families were divided, congregations split, communities resolved into opposing camps. Furthermore, there can be little doubt but that the work of the Kingdom was at times seriously hampered by these divisions.

Nevertheless, the Lord of the Church was able to turn even division into blessing. This is shown in two respects. In the first place, it made the Lutheran "umbrella" for Norwegians coming to this country large enough to accommodate various emphases and tendencies. We believe that that accounts for the fact that other, non-Lutheran churches never flourished among Norwegians in America. The division into many synods did tend to keep Norwegians in America within the Lutheran fold.

Further, division and its consequences fostered in the hearts and minds of the members of the Churches a desire for unity. It is significant that when the split in the Norwegian Synod occurred, those who left it made it a special point that they would not establish a new church body. In fact, the split was the signal for the union movement which in 1890 brought into being the United Norwegian Lutheran Church, the largest group of Norwegian-American Lutherans until the union of 1917.

The compelling urge toward union may be best described by saying that the question arose with increasing force: "Why are we not united?" Here were people of a common faith and a common origin. They had a common order of worship. The average lay person could go from church to church and feel perfectly at home. Unless he was told that he was in a Hauge church, a United church, or a Synod church, there would be little in the preaching, in the administration of the Sacraments, in the singing, which would identify the church as being different from his own.

Frequently two or three such congregations would be in the same town. In the open country, one might find two of them within half a mile of each other. In such instances, a member of Church A might find his closest neighbor in Church B. To perpetuate such divisions would require conclusive evidence that the continuing separation was based on differences so fundamental that union was impossible.

That, we believe, gives an honest appraisal of the situation within the three Churches which united in 1917. Never, we are sure, have groups of Lutherans so yearned for union. Could it be accomplished? Was there the needed basis in faith? Could these Churches work together in peace and harmony? When those questions had been answered affirmatively, no human power would be able to prevent union.

# From the Department of Evangelism

Conrad M. Thompson, Direct

## Dr. Gullixson Retires

It was fitting that Dr. T. F. Gullixson should walk out from his 25 years as president of Luther Theological Seminary to meet the hundreds of pastors, most of whom had been his students. As he would see them at their place of work and lecture to them once again, we wondered what his impressions would be. He stated often that he was overwhelmed by the fact that pastors would come day after day, some of them many miles, to hear lectures by a "superannuated old man" and "an old battered-out bazooka," as he frequently called himself. Dr. Gullixson seemed to be constantly impressed by the deep, Christ-like concern of our pastors for the souls of men and their undaunted loyalty to small multiple parishes, as well as to massive congregations. Above all he was encouraged by our pastors' unfailing devotion to the Word of God *as* the Word of God. In this he saw the strength of the Church today and its hope for the future. If this concept was indelibly inscribed on the hearts of our pastors, he would know that our Church's Seminary had been faithful to its sacred trust.

Our pastors, too, were eager to hear their beloved teacher lecture again. Who could help but be inspired when in "Gullixsonian English" we heard lectures on such themes as "Mildew on the Fisherman's Net," "Power Loses in the Church," "The Heroic Ministry," and "God's Fishing Crew." We will never forget Dr. Gullixson's classic admonitions, such as, "A pastor with an office in the parsonage will become either a tyrant or a household pet"; "Mass evangelism's tendency is to produce itinerant saints"; and "We cannot be content to catch only Norwegian sardines in our ministry." These and many others have become indelibly stamped upon the minds and hearts of our pastors.

It was no "superannuated old man" the pastors heard. He was still our beloved pastor-teacher-president, speaking as from the heart of God. God has given him a strong body, and the wear and tear of P-T-R's only did as he himself once predicted—"Lecturing at these P-T-R Missions will run some fresh furrows through my mind." The Seminary classroom and the parish ministry were inseparably linked in his presentations. We were recalled again and again to the old landmarks of faith—the Word Alone, Grace Alone, Faith Alone.

In addition to the inestimable contribution Dr. Gullixson has made to the ministry of our Church during his several years with the Division of Evangelism, h being an evangelist has helped immensely to anch evangelism in the congregation and to give it the di nity, respect, and status which it deserves in the li of every congregation.

The whole Church joins with the Commission o Evangelism and its parent board, the Board of Hom Missions, in gratitude to God and in saying a since "Thank you" to Dr. Gullixson as he now leaves h work as an evangelist.

## Pastor Engebretson Accepts Call

The Rev. Oscar Engebretson, Spring Grove, Minn has accepted the call extended to him by the Commissio on Evangelism, to become an evangelist of the Churc He will begin his work June 15.

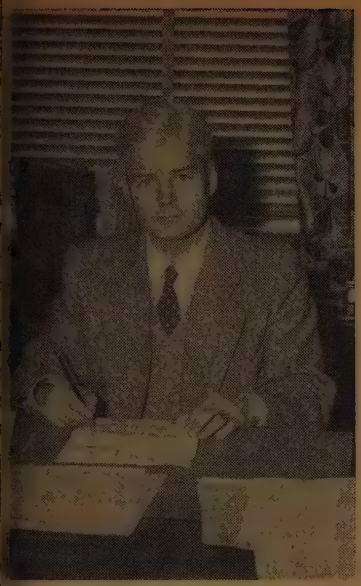
Pastor Engebretson has served parishes at Rolet and Walcott, N. Dak.; Washington Prairie, Decora Iowa; and his present call, Spring Grove, Minn. Whi he served at Washington Prairie his congregation w voted one of the twelve great churches in Americ A feature story concerning its message and activiti appeared in *The Christian Century*.

Pastor Engebretson is a nationally recognized lead on rural life, and particularly rural life in its relatio to the Christian Gospel. He is much in demand as speaker in Rural Life conferences and farm convention He will lend the "rural touch" to the program o evangelism. In addition to participating in P-T-R Mi sions and conducting preaching missions, he will b available for rural life conferences for pastors and la people. He will seek to help interpret rural evangelis to our Church.

It has been rightly said that evangelism without ed ucation produces fanatics and that education witho evangelism produces Pharisees. Pastor Engebretson ten years on the Church's Board of Parish Education an Board of Education will further link evangelism to th Parish Education work of our Church. If evangelism to be fundamental in its emphasis, this tie-up is imper tive.

Pastor Engebretson was a delegate from our Churc to the Lutheran World Federation Convention in Han nover in 1952 and now serves as one of the seven EL councilors on the National Lutheran Council. The Eng bretsons have three children.

# The Christian Service Institute



DR. HONG

Dr. Howard Hong, chairman of the Department of Philosophy, St. Olaf College, Northfield, Minn., will direct the Christian Service Institute to be held June 10 to July 26, 1957, at Luther Theological Seminary in St. Paul.

The Christian Service Institute, sponsored by the Commission on Diaconic Service under the Department of Christian Education, is a program of theological orientation designed for laymen and women. College and nursing-school graduates are eligible. Those who are engaged in service to the Church or those considering lay service in the institutions, agencies, and congregations of The Evangelical Lutheran Church are encouraged to attend.

Outstanding leaders have been secured for a program of GRADUATE-LEVEL SEMINARS. The weekly seminars will consist of lectures, discussion groups, and assigned reports. The facilities of the library at Luther Theological Seminary are made available each summer to the students.

The following seminars constitute the program:

| | | |
|---|---|---|
| • Romans | June 10-14 | Dr. Herman A. Preus, professor of New Testament, Luther Seminary, St. Paul, Minn. |
| • Genesis | June 17-21 | Dr. John Milton, professor of Old Testament, Luther Seminary, St. Paul, Minn. |
| • The Evangelical Lutheran Faith | June 24-28 | Dr. O. K. Storaasli, president, Luther Seminary, Saskatoon, Sask., Canada |
| • The Evangelical Lutheran Church | July 1-5 | Dr. Martin Anderson, past president, Eastern District, The Evangelical Lutheran Church |
| • Departmental Study | July 8-12 | Departmental Executives, The Evangelical Lutheran Church |
| • Interpretation of Doctrine | July 15-19 | Dr. Gerhard Frost, professor in Practical Theology and Parish Ed., Luther Seminary, St. Paul |
| • Christian Ethics | July 22-26 | Dr. Howard Hong, chrm., Dept. of Philosophy, St. Olaf College, Northfield, Minn. |

DR. PREUS

DR. MILTON

DR. ANDERSON

Devotional services and a series of interest groups to be determined by the students complete the program.

Information concerning admission blanks, tuition, and scholarships may be obtained from the Department of Christian Education, 422 South Fifth Street, Minneapolis 15, Minnesota.

DR. STORAASLI

DR. FROST

# Drama of Deliverance

Harold B. Kilda

QUINQUAGESIMA SUNDAY
March 3, 1957
Text: Luke 18:31-43

We know that Christ came to accomplish the purpose that is set forth in the text—"To go up to Jerusalem, suffer, die and rise again." We know that. It is the plan of God. It is the announced purpose of divine mercy. It is the fulfillment of the abundant grace. Christ came—but it was not enough for Him to focus on the distant objective only. He was not one to let His full attention and His complete concentration be absorbed in the final dramatic act—the cross. There were steps to take, there were men to teach, there were faces to see and lives to influence. There were sermons to preach and parables to deliver. There were opportunities to satisfy. There was the drama of deliverance to be enacted along the roadsides of life. You see it as a spectator in the lesson just read. There He was—a resolute figure marching at the head of a column of reluctant men, step after step leading closer to the City of Sorrows. He had a determined mind and a decisive spirit. Nothing would deter Him from the cross. Nothing, that is, until a certain blind man in Jericho called out in need.

Now it is certain, if you will believe, that when men cry out in their depth of need the Savior hears. If the record of Christ's life proves anything at all it is th proof of His willingness to hear the needs and th plights of men and to pause a moment, or longer need be, to deliver them from the plagues that ho them captive. As in the case of a blind man at the oas of Jericho. That is certainly the record, and His li demonstrates clearly that this "drama of deliveranc was His sole purpose and plan. He would help me just as now He would help men to a new sight, a ne vision, a new realization of the purpose of life and th divine intention for men. That blind man could not fu fill his purpose. He could not come to grips with th real intention for life. He was in deep darkne grounded. And it is so with many who are spiritual blind. It is so with those who are morally blind.

But, of course, such a transformation does not occu without the basic quality of faith—that strange gift God that binds a man to the Lord—that confident r liance on truth, that buttress of strength for the sou that quiet motivating force within that helps a man a new and better life. Without it, no transformatio With it—possibilities unlimited. The drama of delive ance, with its climax on Calvary, was in the world lon before that darkest hour, and it has been since, playin itself out before the last curtain falls.

# Ministry of Music

Oscar R. Overb

The organ is much in the picture of an expanding Church today. Frequently requests for information about how to select, how to write specifications, and how to install church organs bring this subject into keen relief. Congregations, committees and individuals —not least our pastors—are much concerned when this complicated matter confronts them in their own building program. And several causes make the problems acute.

In the first place we may list the rather widespread lack of understanding of the real contributions to worship which a good organ can make. This contribution has two aspects, a practical and a spiritual. The organ leads the choir and the congregation throughout the worship service. It keeps order and progress in the assembly, factors which are essential. It ties the many parts and moods of the service together and sets the key for liturgy and corporate worship in general.

Often these are considered the total role of the organ in church. But there is a spiritual side to its music also which has great significance. The Prelude, music without words, can do wonders in creating atmosphere and tuning souls and minds for worship. There has to be an inner response if worship is to r sult. Good organ music has a unique power for preparin the heart to receive spiritual impulses and to give for praise and adoration. It seems to be a God-ordaine instrument, voiced to set the two-way communicatio system into action. As Luther said, "It gives life to th words."

In view of these and other factors it would see reasonable to set aside for the organ fund a muc larger percentage of the total investment than is o common habit in building or remodelling our churche

The smaller church will need a minimum of abo five or six thousand dollars for this purpose; and th larger buildings proportionately more. Cheaper orga are available, of course, but in view of the tone requir ments, equipment, and workmanship we covet, the models will not measure up to what is normally term wise investment. We believe a good pipe organ is necessary equipment. It will serve better and be a sour of real inspiration for a life-time. In our next issue w shall consider other problems that will confront th organ committee, problems to be settled before the co tract is signed.

# Meditations for the Family Altar

J. R. Hestenes

## TOWARD THE FIRST SUNDAY IN LENT

Epistle: I Peter 4:1-6

The Gospel: Matthew 16:21-23

### Monday, March 4
### STRANGE DOINGS!

Read II Corinthians 6:1-10

*As having nothing, and yet possessing*

Those who stand alongside and see real Christian cannot help but say, range doings!" Of course that remark ıot provoked by the type of Christian ose faith doesn't show. There are ity of those! Nor is it encouraged by variety of Christian who chases away uiry rather than invites it.

The almost outlandish thing about it well put in the words of the Apostle: s having nothing, and yet possessing " Take a beating, practice denial, be- in things not seen, accept hardship, neer in doing good. Keep on doing ge things in this world, and of course unusual. It's strange.

As a matter of checking, how is it with ? Are you right in the middle of the k and walking down the street; or you walking the other way, against m? It's harder that way, but it's at you are doing if you are walking way with God. The strange, godly y!

✠

### Tuesday, March 5
### WHAT TEMPTS YOU?

Read Matthew 4:1-11

*But he answered, "It is written, 'Man shall not live by bread alone.'"*

Temptation to sin finds you where you are and in what you are doing. For instance, if you live in Wisconsin, Satan would not tempt you to travel to New York to set fire to a building. If you are not interested in a large sum of money, you would not be tempted to go downtown and rob the bank. If you were not attending school, it would be perfectly ridiculous for Satan to tempt you to cheat in an examination. Satan attacks you where you are in what you are doing.

From three angles he accosted Jesus: hunger, popularity, and power. He had an enticing suggestion to make to Jesus in each case. All three of the attacks had the interests of Jesus in mind. But Jesus stayed above the lowest side and kept to the top. He kept the real interests in mind. He defeated temptation with the Word.

Only you can know for sure which gate it is that swings open so easily to Satan. He knows! Be sure God knows it, too.

✠

### Wednesday, March 6
### WHAT CAN I DO?

Read I Peter 4:1-6

*Since therefore Christ suffered in the flesh, arm yourselves with the same thought.*

Indeed there are worthy things to be done during Lent. And we want to do them to honor our suffering Savior, and to bring ourselves closer to Him.

For our private devotions, we will remember that it was for our sins that Jesus suffered and went to the cross. We will pray God, more than ever, to help us overcome sin in our lives and to be drawn closer to Him.

We will attend the special services of our church. These are meant to be helpful to us in remembering our Savior's passion. There is a spirit in these Lenten services that we must not miss.

Shall we deny ourselves something, like candy or certain amusements? Yes, that is all right, especially if we do so in the right spirit. If we intend to "make up for lost time" after Easter, then we have the wrong idea. Self-denial that upbuilds has worthy effects.

✠

### Thursday, March 7
### HE LOOKED BEYOND

Read John 2:18-22

*"Destroy this temple, and in three days will raise it up."*

Jesus spoke prophetically when He ut- ed the above remark. He knew it was ing to happen. Every bit of it: the hering storm of hatred and bitterness; sweep of desire to destroy Him, by ok or crook; the denial and the betray- the suffering and the shame, the trials d the cross. Jesus saw every bit of it, t He also saw beyond it to the resurrec- n.

It is the same view that we must have. e know that the story of Jesus does not d in the grave. It goes on from that the glorious resurrection and the as- ısion. It proceeds from the crucified d buried Savior to the risen and as- ıded Lord.

And we must apply this to our own urney. We cannot say exactly what it going to be, what form it shall take, t we know that there is a cross to bear r Jesus' sake. But there's more! Beyond and in it and with it. There is glory th now and for ever.

### Friday, March 8
### BE WATCHFUL

Read Revelation 12:9-11

*"The accuser of our brethren has been thrown down."*

In the wondrous vision John beheld, he saw how Satan was defeated. This was accomplished through the work of Christ. It was the greatest victory ever gained by one power over the other. It is presented here as an accomplished fact.

But for us there is a word of warning. At the close of this passage we read: "But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short."

Why should we be watchful? Well, what has Satan in mind? To lead you away from God. To rob God of you, His redeemed, and to rob you of the inheritance you have with the saints in light. Be watchful: he stops at nothing.

Must I fend him off alone? Is there no help against him? I need not stand alone. In His Word God is with me. The only effective help against him is the power of God. My watchfulness will be toward God. Thus I best stand against my enemy.

### Saturday, March 9
### REJOICE

Read Luke 10:17-20

*The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"*

You understand the spirit of rejoicing among the seventy as they returned. They had great things to tell. Perhaps when they had gone out, when they had first set forth, they were wondering how it was going to go. It was going to be rough. They went forth more or less unarmed: To be sure they were armed with the Word. They knew that; but they hadn't tested it yet. But the time came. "Lord, even the demons are subject to us in your name!"

It isn't so bad, then, is it, when you are aligned with God and have His Name to call upon. Even against Satan you can stand. No blaming God for failure. The failure comes when we rely upon ourselves, or worse, attempt nothing against the wiles of the Devil.

*Fill us with a vision of Thee, O Christ, and send us forth conquering in Thy Name. By Thy power cause all foes of our faith to fall. In Jesus' Name. Amen.*

## Capital Seminary

(Continued from page 207)

Two seniors hang back. "Say, Professor Becker, we were out visiting at the TB sanitarium last night, and we ran into a rather intricate case. There's a middle-aged man out there who's really having a rough time of it and . . ."

This tuberculosis sanitarium, schools for the blind and the deaf, old folks' homes, orphanages, and hospitals are all located within a convenient radius and give ample opportunity for advanced clinical training and fieldwork in pastoral care and counseling.

## Counseling Emphasized

Counseling is becoming a bigger and more important part of a Lutheran pastor's duty every day. Yet, he must not only know how to counsel the parishioners who are his charge, but he also wants the answers to his own questions. Those questions arise constantly, and many of them become many-headed monsters before the course of study which prepares him for the pulpit is completed.

Problems of call . . . doctrine . . . schedule . . . social life . . . laboratory contact . . . all plague the seminarian.

No matter what the question however, the junior seminarian s becomes aware of a fraternal b with the men of the faculty. The b grows stronger through the four y of seminary life and study needed prepare young men to fill Luthe chancels.

"Thanks, professor. You've hel me a lot," are common words on C ital Seminary's campus. They mean a lot of things, but they alw speak strongly of the cordial facu student relationship which is a part of Capital's core.

# Correspondence

### Merits of the Collar

► In recent years we have heard much from pulpit and in church publications about evangelism and the commanding importance of witness.

I would like to suggest that the clerical collar of a Lutheran pastor's civil attire is a distinct witness and form of evangelism. Simply stated, the collar is a constant and insistent proclaiming of Christ unto all who behold it. Indeed, witness truly involves our whole life and being, and dress is surely a part of our living and conduct.

As a Lutheran pastor, attired in his clerical collar, walks the streets of his community, who knows what lost soul, might not be brought—by the mere sight of the collar—to recall the Message of the Gospel? What lost soul headed for the outer darkness may not, by the chain reaction initiated by a mere piece of cloth—be instead brought unto Christ and to Salvation? Can we as conscientious Christians neglect any means of preaching Christ unto our fellow men?

This is why I like to see our pastors wear the traditional collar of their calling. I need not add that such attire reminds our pastors of their dedicated calling and constantly enjoins them that their every word, gesture, and deed as a chosen servant of God and His Church must honor the All-High and proclaim Jesus Christ as Lord and Saviour. I might add that the clerical collar in no way suggests a caste system of an intercessory priesthood. Our Lutheran Confessions clearly and unequivocally emphasize the priesthood of all believers.

I would therefore ask all pastors to weigh the merits of the collar before they lightly discard it as something out-moded. I would not want to think that any Lutheran pastor is ashamed of his high calling or is afraid to be recognized as a priest of God and a minister of the Gospel.

I do not condemn or ridicule Lutheran pastors who for sundry reasons do not or only rarely wear the collar. Evangelical liberty gives men a choice in such matters. Nor would I insist that the collar be worn constantly. But I would add that evangelical liberty allows an individual the "liberty" to adhere to certain traditional practices just as much as to adopt new practices. Of course no tradition or practice—old OR new—is sacrosanct per se. But I would suggest that we remain open-minded and unprejudiced, and judge things in light of our own conservative yet evolutionary principles and position.

HENRY HANSON II

### He Has a Beef

► I am writing in regard to y January 29th issue of the LUTH AN HERALD. I read with interest article on Fred and Ron attend school. I have a beef. Why do l therans uphold smoking? They h read what it does to the body, and t money can be used for the Lord's wo The Bible says we are bought w a price and are not our own. I th our pastors should set an example their flocks by not smoking and sho be warned to consider this before en ing the ministry. I smoke but as have not showed enough faith to q

If our church had preached agai it instead of setting examples I n never have started. To me it's a to defile the body and I get my dence from our Bible. Lots of past and laymen sit in the church basem filling the Lord's house with smo It is not only the place not to smo but they are bothering people that d smoke or believe it's right to smo It also becomes an idol as one c do without smoking it seems. C you tell me why our profs in sch do not preach against this, or is it cause they smoke too and so uphold I think it's about time the Luther are doing something about this.

I am not saying one can't be Christian and smoke but one can more for Christ if he doesn't ever started.

AN INTERESTED LUTHERA

# THE CHURCH in Today's World

## Lutheran Leader Visits Hungary

A Lutheran who was the first churchman to enter Hungary since the revolt last fall reports that the Hungarian Lutheran Church "at the moment" is being permitted to "preach freely, to preach religion and to visit the sick." The report was made by Dr. Carl Lund-Quist, executive secretary of the Lutheran World Federation, at a press conference on Feb. 4 after his return from a five-day visit in Budapest.

Asked to explain what he meant by "preach freely," Dr. Lund-Quist said this was true in the Western interpretation of the words, "as sermons are being preached in the United States."

When queried about the future of the Church under the Soviet-orientated Kadar Government, he said he could not comment on a political question "because we want to keep in touch with the Church in Hungary and my political observations might be misinterpreted. I am a churchman, not a politician, and I dare not voice a political judgment," he said.

### Study Material Needs

Dr. Lund-Quist and the Rev. Mogens Sørensen, the LWF's secretary for Minority Lutheran Churches, left for Budapest on Jan. 30 after receiving their Hungarian visas for the purpose of "establishing contact with the Lutheran Church there and in order to find out the material needs of the Church.

"We also went to Hungary to negotiate with the government about the general church situation," Dr. Lund-Quist added.

Their chief government contact was Janos Horvath, head of the Office of Church Affairs, which was recently incorporated into the Ministry of Education. It was Horvath with whom LWF officials negotiated successfully last August for the rehabilitation of Bishop Lajos Ordass, now restored as head of the Lutheran Church in Hungary.

Mr. Zeuthen remained in Budapest an extra five days to continue discussions on the distribution of material relief under church supervision, a matter on which no agreement was reached during Dr. Lund-Quist's stay.

"Negotiations are taking place," he said. "At the present time, however, the government is only willing to discuss that problem with the International Red Cross."

### New Spirit

The LWF official also reported that there seems to be a difference in spirit among pastors and people in the Hungarian Lutheran Church as compared to when he was last in Budapest in August of 1956 for the meeting of the Central Committee of the World Council of Churches.

He said he preached to a congregation of 1,500 at the Deak-Ter Cathedral in Budapest on Sunday, Feb. 3, and "felt that the people have found a new kind of life in the church. The relation between the Church and the government has changed since the revolution. The Church has found greater opportunity to express itself. The government is saying that it will have to continue negotiations with the Church to 'normalize' the situation."

"I do not know for sure what this means," he added.

Dr. Lund-Quist also said the Hungarian Government has promised that representatives of the Lutheran Church,

THESE LEFT—Hungarian refugees are used to waiting in line for everything from food to bus permits. This time the smiles on their faces mean that a Lutheran-sponsored family is nearing the front of the line before the U.S. Consulate in Vienna and their visas are within reach. They are wearing LWF buttons which will identify them to Lutheran refugee workers in New York when they arrive. How the friends and fellow Lutherans they left in Hungary are faring is reported by Dr. Carl Lund-Quist on this page.

including Bishop Ordass, may attend the Third Assembly of the LWF in Minneapolis, Minn., next August 15-25.

Dr. Lund-Quist added that "at the present time," the government is willing to permit an exchange of students, professors and pastors.

He disclosed that a theological conference which the LWF will sponsor next May in Austria will be attended by representatives of the Hungarian Church.

The LWF official further reported that Bishop Zoltan Turoszcy was to be installed as Bishop of the Northern District of the Lutheran Church, which lies west of the Danube on Feb. 6. At the same time, Dr. Zoltan Mady was scheduled for installation as lay inspector of the District, an office he held from 1948 to 1952.

### Former Bishops Out

When asked about the two former Lutheran bishops, Lajos Veto and Laszlo Dezsery, Dr. Lund-Quist reported that Dezsery was now employed by Radio Budapest to "give lectures on morals," while Veto was living on his pension and hopes to serve again in the church sometime in the future, possibly in a parish.

He said all the pastors who had been dismissed by the former church leaders since the trial of Bishop Ordass in 1948 have been reinstated by the Church. He estimated the number involved as 63 of the 450 Lutheran pastors in the Church.

The two LWF representatives had many talks with Bishop Ordass and other Protestant church leaders, including Dr. Laszlo Pap of the Reformed Church.

Dr. Lund-Quist said that Bishop Ordass, who observed his 56th birthday on Feb. 6, was working long and hard hours in spite of a slight heart attack which he had in October of 1955.

"He is completely unbroken in spirit," he added.

## Study Funeral Service

The Denver Colo. Ministerial Alliance has appointed a committee of Protestant clergymen to draw up a set of standards for funeral procedure.

NLC News Photo

THREE LWF STAFF MEMBERS were awarded the "Order of Merit" by the Syrian gov ment in recognition of LWF work among the Palestinian refugees. Syrian acting for minister Mr. Khralil Khallas is shown pinning the highest Order of Merit award on Rev. Bengt Hoffman at the recent ceremony in Damascus. Mr. Hoffman is director of LWF Department of World Service which supervises refugee work. Mr. Christ Christian (center) LWF senior representative in the Middle East, and Mr. Wilhelm Steinhau director of LWF in Syria, were both given the Order of Merit, Grade I, at the s ceremony. Pastor Hoffman is from Sweden, Mr. Christiansen from Denmark, and Mr. St hausen from Germany.

The announcement was made after a meeting between clergymen and local morticians during which both sides presented their views on the subject.

Most of the ministers maintained that viewing the body during and after the services placed undue emphasis on the mortal remains and was, generally, inconsistent with the ideals of Christian burial. They added that emphasis in funeral services should be on the spiritual value of the soul of the departed.

The six morticians on the panel agreed but said they are obliged to carry out the wishes of the family, based on custom "almost impossible to change."

## This Is Peace?

Deputy Premier Otto Nuschke of East Germany warned the Evangelical Church in Germany (EKID) that the establishment of a chaplaincy for the new West German Army must not be discussed at a Synod meeting scheduled to be held this month in Halle (Soviet Zone).

Dr. Nuschke said that to permit discussion of such a topic on Soviet Zone soil would be irreconcilable with the East German constitution, its "peace policy," and its opposition to North Atlantic Treaty Organizat (NATO).

## Protestant TV Studio

The Protestant Radio and Televis center dedicated its new quarter-m lion-dollar TV studio in Atlanta, last month.

Dr. John M. Alexander, the cent president, said the inaugural will m the start of the most important tra tion in the life of the center. "N we shall interpret the Christian m sage in action and color, as well as sound," he said.

Founded in 1949, the center produ and distributes radio and TV religi programs for use by commercial tions and church groups. It is ow jointly by five denominations—M odist Episcopal, United Luther Presbyterian U.S. (Southern), Presbyterian USA.

Major part of the new studio huge sound stage where TV sh will be filmed or broadcast live. I two stories high, covering 4,216 squ feet of floor space, and accommod at least six different sets, with am room for cameras, lights, sound eq ment, staff, and cast.

## LC Acts on Refugees

The National Lutheran Council took ps at its 39th annual meeting in lantic City to taper off the refugee ettlement program in which it has n engaged for nearly a decade.

At the same time, however, the uncil emphasized that new legisla- n to admit additional refugees to U.S. may be enacted by the cur- t session of Congress, thus making ossible for the NLC to resume full le operations in this emergency ac- ity.

t was pointed out that similar plans close out the resettlement program re made after the Council had ught nearly 37,000 displaced persons America between 1948 and 1953 un- the DP Act of 1948. Then the Refu- Relief Act of 1953 was passed and Council is now in the final stages of nging 16,500 refugees into the coun- under this legislation plus some 00 Hungarians under a special order President Eisenhower.

Dr. Cordelia Cox, director of Lu- ran Refugee Service, reported to Council that "one of the greatest tributions of our work is that we re able to bring a Christian in- pretation and leadership to immi- tion plans and policies."

The Council gave tentative approval an LRS budget of $245,000 for 57, plus $187,500 to resettle Hun- rian refugees; $91,000 for 1958, and 0,000 for 1959, with the executive mmittee empowered to set final fig- s.

## ther NLC Actions

A special committee which recom- nded that the NLC establish a Lu- ran House of Graduate Theological dies at the University of Chicago a pilot project for five years was ed to continue its study of the mat-

Referred for "full study" was a posal to establish a Division of n's Activities in the Council. It will be conducted by a committee of five, to be named by the NLC's president.

• Dr. Reinartz was authorized to appoint, on nomination by the presidents of the participating bodies, a Standing Committee on Social Trends, to consist of not less than five or more than 12 members.

## 50 Years on the Campus

The fiftieth anniversary of the beginning of Lutheran student work in America was marked during the annual meeting of the National Lutheran Council.

The first Lutheran campus ministry in a state institution of higher learning was inaugurated at the University of Wisconsin in 1907 by the Rev. Howard R. Gold, who carried on the work for nearly ten years.

He was called as pastor of a small "town-gown" congregation that had been organized in Madison under the Board of English Missions of the General Council, later to become one of the merging bodies to form the United Lutheran Church in America.

Now living in retirement in suburban Philadelphia, Dr. Gold, 78, brought a brief greeting to the NLC during the presentation of the report of its Division of College and University Work, which was organized in 1945 to administer student work on campuses throughout the United States.

Dr. Gold came to Holy Trinity Lutheran Church (now Luther Memorial) as the first Lutheran pastor to be called specifically to minister to students as well as to residents of the community.

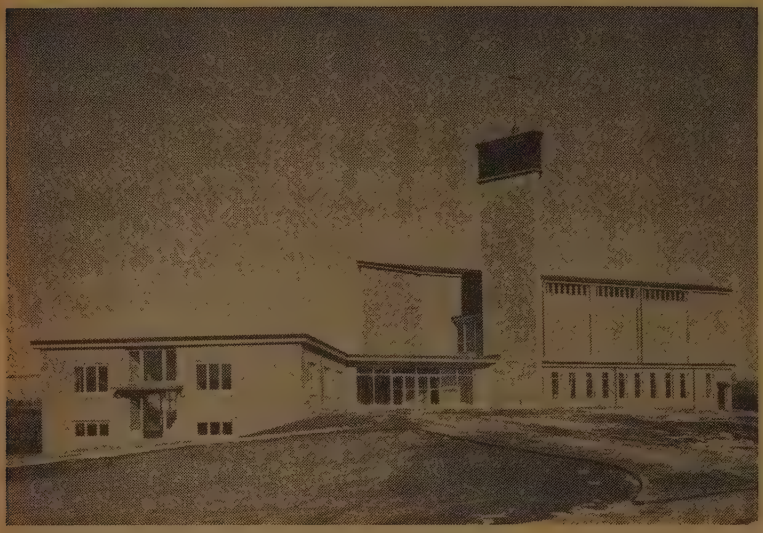
A year after coming to Madison, Dr. Gold led his congregation in a building program which placed a chapel in close proximity to the university, the first Protestant church to be so located in Madison. Students contributed $1,800 toward the chapel.

In 1907 there were about 300 Lutheran students at the University of Wisconsin; today there are more than 3,000 of whom 2,400 belong to churches of the National Lutheran Council.

Today the NLC ministry to the campus there is in charge of the Rev. Glenn Bragstad, who also serves as executive secretary of the Wisconsin Lutheran Student Foundation. He is assisted by Miss Evelyn Schaefer, a full-time woman counselor. Offices are located in a $175,000 student center, built in 1949 with funds provided by individuals, congregations on the territory, and the participating bodies of the National Lutheran Council.

**FIRST CAMPUS PASTOR**—Dr. Howard R. Gold (left), who in 1907 inaugurated the first Lutheran campus ministry in a state institution of higher education, was honored at the National Lutheran Council's 39th annual meeting in Atlantic City. He is shown being welcomed to the meeting by Dr. F. Eppling Reinartz, of the Council (right) and Dr. Donald Heiges, executive secretary of the NLC's Division of College and University Work (see story).

NLC News Photo



## Sioux City Church to be Dedicated

Many unusual features have been incorporated in the new $340,000 church plant to be dedicated by Morningside congregation in Sioux City, Iowa on March 3 to 6.

Located on Highway 20, the new structure stands on the crest of a hill overlooking the city. Contemporary in design, the church features a 65-foot bell tower topped by a 14-ft. cross. Exterior of the church as well as the interior of the nave are of brick. Seating capacity for services is 585, with a large social hall immediately below the nave.

The cross is predominant in the symbolism of appointments in the chancel. The side walls of the nave are laid in vertical "waves" to improve acoustics. There is recessed indirect lighting throughout for both daylight and artificial light.

The parish education wing of the church contains 18 Sunday school classrooms (including one especially designed for visual aids), offices, and storage rooms. Built on a hillside, the building has three entrances at the basement level and three on the ground floor.

The new building and parking lot occupy three acres of the seven-acre tract owned by the congregation.

Services during the four days of dedication of the church plant will be conducted by Dr. V. T. Jordahl, president of the South Central district, former pastors, and sons of the congregation who have been ordained, as well as by the present Morningside pastor, the Rev. George P. Larson.

---

**Sioux City Iowa**—A new 11-rank Moller pipe organ was recently installed in First Church, the Rev. P. E. Van Tassel, pastor. Guest organist at the dedication recital was Jerald Hamilton, head of the music department at Washington University, Topeka, Kan. Miss Maurine Larsen, First Church organist, was also honored on the occasion.

**Thornton, Colo.**—Mountain View Church celebrated the first anniversary of its organization on February 10 with the reception of 76 members. This new congregation closed its charter membership roll with 433 registered. Sunday school enrollment is 280, with a teaching staff of 40. The Rev. Joel Swiggum is pastor.



## Augustana President at Convention

Dr. L. M. Stavig, president of A gustana College, took part in the ni annual convention of the American sociation of Colleges for Teacher E cation in Chicago, February 14 Approximately 1200 presidents, dea and faculty members of colleges universities from all parts of the nat attended this meeting. Participants st ied the progress made by member stitutions in recruiting and prepar teachers, in strengthening teacher e cation, in maintaining and improv academic standards, and in providin balanced curriculum.

## Concordia Students Evaluate Instructors

Students at Concordia College e uated their instructors as well as tak examinations during the final week the first semester. A course evaluat program has been in effect for th years at Concordia. Under this p gram, students are given an opportu to indicate opinions about their structors' teaching performance and evaluate the class as a whole. E student is given a rating sheet m up by the course evaluation commit which consists of both faculty students. These ratings are filled by students for every class and anonymous. Through this progr teachers as well as students are ev ated for their performance, and provement may be made by both.

## Foreign Service at St. Olaf

A Foreign Service program will inaugurated at St. Olaf College in fall of 1957, according to a re announcement by the college presid Dr. Clemens M. Granskou. The gram, he said, is designed to r an increasing need for personnel this field of expanding importance. Granskou added that the new For Service program is not designed one major course of study for stude but rather a carefully prescri course of studies within the basic tern of the liberal arts. The four- program places a heavy emphasis courses in history, political science,

ign languages, together with a -rounded selection from current col- courses. Closely allied with the of this program is the reactiva- of an International Relations Club, ch will be part of the training for e students entering the Foreign ice Program.

## ve Any Light the Subject?

he current mystery throughout the ges, circuits, and churches of the is an unknown something called MP. LAMP? LAMP? What is MP? Be watching for the Christian ege issue of the Lutheran Herald, il 23, 1957. You won't want to be he dark on this subject.

## Obituaries

**he Rev. Martin O. Dybvig** died on . 9 at Ebenezer Home in Minne- is. Pastor Dybvig was born on g. 2, 1865 in Telemark, Norway. came to America in 1887 and at- led Chicago Theological Seminary, Wing Seminary and U. C. Semi- y. He served parishes in Racine, ., Menomonie, Mich., McHenry, N. t. and Dazey, N. Dak., and a par- in Norway for two years. He also ed at Grenora, N. Dak. and was rim pastor of Our Savior's Church, w York City. He married Thelma A. son in 1899. Mrs. Dybvig passed y Jan. 30, 1931.

**he Rev. M. J. Berge** died at his e in Henning, Minn. on Jan. 22, 7. He was born in Nordfjord, Nor- , August 11, 1876, was baptized confirmed in the Lutheran faith his mother country, emigrated to United States in 1897 and was mar- l to Inga Grangaard in 1910. He at- led Madison Normal School, Wal- f College in Forest City, Iowa, and her Theological Seminary in St. l. Upon completion of his seminary rse, he assisted Dr. J. A. Aasgaard his pastorate work at DeForest, sconsin. Having accepted a call from , Wisconsin, Mathias Berge was ained at the seminary in St. Paul 1909. However, his keen interest in sions led him to accept a call from inner mission field. After 17 years service in this field at Wildrose, rth Dakota, he moved to Minnesota where he served the Underwood parish for 15 years. In his later years he served as superintendent of the Pioneer Memorial Home at Fergus Falls and as interim pastor at Henning and Stavanger until his retirement due to ill health at the close of the year 1949. Surviving are his wife, one son, four daughters, and one brother.

**Phoebe M. Hoff,** wife of the late Rev. P. B. Hoff, died on Jan. 23. Born in 1895 in Beldonville, Wis., Phoebe Moen was orphaned at an early age and raised by Christian foster parents. Upon graduation from Lutheran Normal School in Sioux Falls, S. Dak., she taught in the schools of Beresford, S. Dak. In 1918 she was married to Parnell B. Hoff and began a 34 year partnership in the parish ministry in San Pedro and Los Angeles, Calif., Red Wing, Minn., and Tacoma and Bremerton, Wash. The memorial service on January 26 was conducted by Pastor Erling Thompson of Trinity Lutheran with Pastor A. W. Ramstad delivering the sermon. She is survived by a daughter and three sons, one of whom is the Rev. Cameron Hoff of Santa Monica, Calif.

## Announcements

**For Sale**—The Le Sueur River Church has 24 church pews in good condition, reasonable. Write Mr. Raymond Brandvold, Rural Route 2, New Richland, Minnesota.

**For Sale**—Minshall Model S electronic organ, two manual, 13 note pedal board in excellent condition. Very reasonable. Mrs. Elmer Westlund, Rt. 1, Sarona, Wis.

**For Sale**—Eastman movie projector 16 mm. 1956 model, like new. Herman Haiker, 4000-21st Avenue S., Minneapolis. Pa. 9-7159.

**Wanted**—12 or more used choir robes in good condition, any color. Contact E. G. Ortberg, Randall, Iowa.

**Moorhead Circuit WMF** will hold their spring workshop and convention at the Hawley Lutheran Church, Hawley, Minn., C. F. Turmo, pastor, on Tuesday, March 5, beginning at 9:30 a.m.

**Olympic Circuit WMF** will hold its spring convention on March 5, at the newly dedicated Emmanuel Lutheran church in Bremerton, Washington, Stanley Gunsten, pastor.

**New Hope Lutheran Church,** Route 1, Amherst Junction, Wisconsin, will observe its one hundredth anniversary on Sunday, October 13, 1957. All people who are interested are asked to make a note of the day and prepare to attend.

### Evangelists' Schedules—March

*Oscar C. Hanson:*

2-5 . . Spiritual Emphasis Week—L.B.I.
Outlook, Sask., Canada
Rev. Jacob Stolee, President

March 31-April 4 . . . Preaching Mission
—Decorah Lutheran
Decorah, Iowa. Ivar Gjellstad, Pastor

*Allen V. Lee:*

3-7 . . . . . Grace Lutheran—
Watertown, S. Dak.
Norman Hammer, Pastor

17-21 . . . . . Trinity Lutheran—
Arkdale, Wis.
Richard Rem, Pastor

24-28 . . . . . Grace Lutheran—
Albert Lea, Minn.
Herbert Johnson, Pastor

31 . . . . . Oakland, Minn.
Obert Rust, Pastor

*H. O. Egertson:*

1-3 . . . . . Messiah Lutheran—
Tacoma, Wash.
A. L. Mathre, Pastor

5-6 . . . . . Wolf Point, Mont.
R. L. Okland, Pastor

10-20 . . . . . First Lutheran—
Brookings, S. Dak.
E. Gilbertson, Pastor

22-31 . . . . . Concordia Lutheran—
Minneapolis, Minn.
C. S. Lystig, Pastor

*Carl Opsahl:*

10-14 . . . . . Rosholt, S. Dak.
A. H. Gjevre, Pastor

17-21 . . . . . Elmore, Minn.
H. E. Jacobson, Pastor

31-April 4 . . . . . Ev. Lutheran—
Petersburg, Alaska
Joseph Luthro, Pastor

### P-T-R Missions—March

10-14 . . . . . Estherville, Iowa
Oscar C. Hanson, Agnar S. Tanner, and G. S. Helgesen.

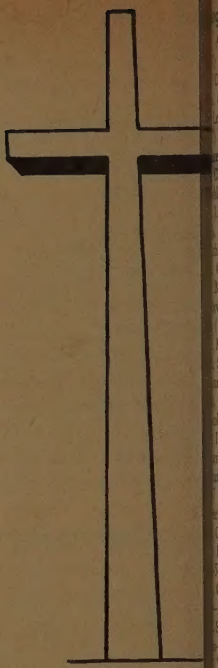
10-22 . . . . . Sacramento, California
(All Protestant)
Conrad M. Thompson

24-28 . . . . . Camrose, Alta., Canada
G. S. Helgesen, Oscar C. Hanson, and Agnar S. Tanner.

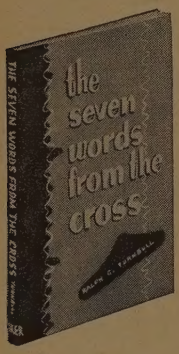
# Current Lenten Books

"In the season of Lent it is customary for the Church to dwell especially on the Passion of Christ. We consider it very appropriate that the narrative of the sufferings of our Lord should, at a certain fixed period of the year, be fully explained to our people, so that they may understand its use, and derive from it much consolation."

**MARTIN LUTHER**



Each one of thes book centers it theme around th all-important event of the Cross.

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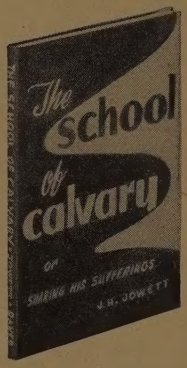


**The School of Calvary**
by J. H. Jowett
*For devotional reading or pulpit material, these messages bring fresh insight and relevance to the message of the cross.*
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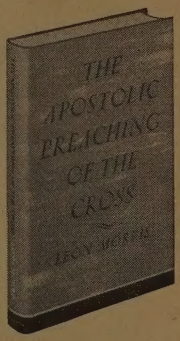


**The Apostolic Preaching of the Cross**
by Leon Morris
*A scholarly work which interprets the meaning of the cross against Old Testament and Rabbinic backgrounds.*
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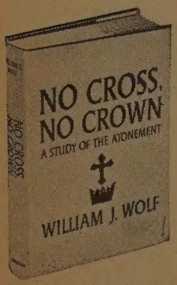


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by William J. Wolf
*A fine study of the atonement in the light of the "reconciliation" motif. Excellent background for sermon preparation.*
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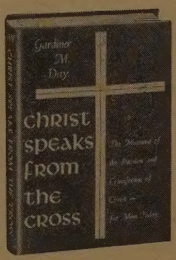


**Christ Speaks From the Cross**
by Gardiner Day
*The Passion Week events take on the reality of a personal encounter, under the hand of a gifted writer.*
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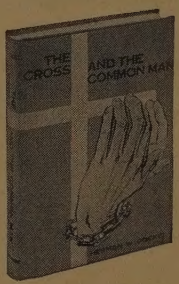


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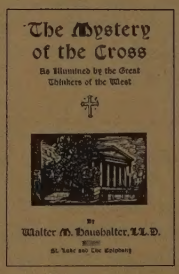


**The Mystery of the Cross**
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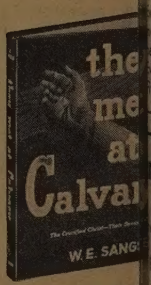


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larence Haugen, 10415 Dover Way, San , Calif. (2-1-57)
loble E. Kile, Wibaux, Montana (2-20-57)
. J. Naglestad, 3534 12th Ave. S., Minne-lis, Minn. (2-28-57)
uther M. Roseland Sr., 6922 Penfield ., Canoga Park, Calif. (2-6-57)
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### NOTICE

Packets for Parents of the Newly Confirmed will be ready for mailing in April. Material helpful to parents is enclosed in an attractive folder, including several colorful booklets from the Education, Luther League, Evangelism, and Book Mission departments 10c per packet. Write to: Department of Christian Education, The Evangelical Lutheran Church, 422 So. Fifth Street, Minneapolis 15, Minn.

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### FOR SALE

#### rms

Desirable 485 acre farm, McLean County, Dak. Beautiful modern home, other bldgs. acres adjoining may be leased. 501-1A
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One of Minnesota's choice 800 acre farms. All field, modern home, other improvements, mail delivery, soft artesian water, near pavement and schools. 501-5A

159¾ acres, 90 acres under plow; running water in pasture; 2 wells on farm. Milk barn, 22 head cows, also beef barn with other bldgs; 6 room house, 2 porches; 2½ miles to school; 1½ miles to Lutheran church. Located in Grant Co., Wis. 501-6A

120 acre farm near Eau Claire, Wis. 110 acres under cultivation. Good bldgs; modern home; new bath and new oil furnace. ½ mile from ELC church. 501-7A

120 acre farm in N. Minn. 45 acres under cultivation; good 6 room house; good garage; combination granary and pump house; drilled well; good barn with drinking water cups & milker; 2 miles from ELC church; high school. Will consider trade for city residential property. 501-8A

5 acres with large dwelling house; large chicken house. Located in Adams County, Wis. 1½ miles to Lutheran church. Price; $2,000. 501-9A

#### Businesses

A Christian book store with a growing business in a city of 30,000 population in N. Ia. A good Lutheran territory. 501-10C

A variety store in S. Neb.—Ben Franklin franchised. Good trade area. ALC church. 501-39C

Appliance, electrical store: handling radio, TV, plumbing, elec. wiring, some furniture, hardware. County seat town of 1,500 pop. Good farming, stock raising country. Good schools, ELC church. Price: $11,000. Terms if necessary. 501-11C

Bakery for sale in eastern S. Dak. 501-12C

For sale—grocery & meat market combination. Only meat market in town. Gross income can pay for the place. Located in SW Wis. A very friendly community. 501-13C

Combination store & oil station. Full line of groceries, ice cream, pop, feed, tires, batteries, V belts & hardware. Located in SC Minn. Has modern living quarters. Good business. Must sell due to ill health. 501-14C

General store—groceries, hardware, dry goods & meats. Also a good bottle gas route. One of the most up to date inland stores in cent. Minn. Ideal setup for 2 families. Close to Lutheran church. 501-15C

Barber shop for sale, 15x28 ft. Two chairs & all equipment. Good rural shopping center in NE S. Dak. Population in town of 400. A Lutheran community. 501-16C

Modern dry cleaning plant in county seat town in SW Wis. Good business. New equipment. Must be sold to settle estate. 501-17C

Lucrative business—service station—truck stop, cafe. Gross business—$225,000. Located on 2 highways—city of 18,000. 501-18C

Neighborhood grocery & residence in W. Wash. Price: $15,750 plus stock, with liberal terms to responsible party. Closed Sundays. 501-19C

Two-family apartment house in county seat town of 2,000 in cent. Minn. Home in good shape. Brings $102.50 per month. Taxes about $185. Good investment & brings over 8% net per year. New ELC church in town. 501-20C

### WANTED TO BUY

Good grocery store in W or SW Montana, by a responsible party. 501-21A

### FOR RENT

#### Farms

240 acre farm for rent in Chippewa Co., Minn; good soil, pasture & hay, full set of bldgs, 2 wells, grove; Lutheran locality. 501-22A

Room for one or two ladies. Twin beds and linens furnished. 501-23B

Modern housekeeping cabins, at a quiet family resort in Cass co., Minn. Scenic, restful. Cabins have elec. refrigerator. Operated by a Lutheran couple. Meals by reservation; playground facilities. 501-24B

Sleeping room for rent for 1 or 2 men or a girl. Located on Bryn Mawr busline. 10 min. to loop. 501-25B

Girl wanted to share nice, newly decorated apartment on Nicollet Ave., Mpls. Completely furnished; 1 bedroom with twin beds & 2 closets. 501-26B

### POSITIONS WANTED

Lutheran boy to graduate from high school in May, desires work during summer to help pay college expenses next fall. 501-27E

Retired pharmacist wants not more than 30 hrs. of work near Minneapolis or St. Paul. At present time is working part time in N. Minn. 501-28E

### HELP WANTED

Qualified kindergarten teacher for Texas church school. Ideal working conditions; salary open. Would help if she had musical ability. Only trained teacher need apply. 501-29F

Woman wants elderly lady as companion and also to help with housework. Prefers one who may be on pension or social security and is looking for a home rather than wages. There will, however, be some compensation. 501-30F

Responsible lady for companionship to elderly lady, also for housework in strictly modern home in S. Minn. town. 501-31F

Needed a dietician & director of residence halls; begin Sept. 1, 1957. Work involves food service in 2 dormitories & possibly in student center. Preparation of menus; supervision of cooks, waiter & waitresses, & other personnel. General supervision of maintenance work with the help of our Physical Plant Dept. Salary is open and on a 12 month basis. This is a college in Mont. 501-32F

Wanted registered nurses for employment in new, modern hospitals in Nebraska; excellent working conditions; good salary; paid vacations & other employee benefits. 501-33F

Needed a registered medical record librarian in a hospital of 20 beds, located in a city of 17,000 in S. Minn. Living conditions are desirable & connections by train & bus to the Twin Cities are excellent. Salary is open. 501-34F

Married man to work on farm in E. Neb. One mile to Lutheran church. 501-35G

Exp. farm couple to work on farm in heart of Red River Valley. Separate house. Husband to do various types of farm work; wife to do housework by the hour. References. 501-36G

Single middle aged man to take care of 4200 turkeys. Comfortable living quarters, must do own cooking. Good pay. Season from 1st week in April until turkeys are marketed. Located in N. Minn. 501-37G

Wanted exp. shoe salesman age 25-40, for retail shoe store in W. Wash. Protestant. City of 36,000. 501-38G

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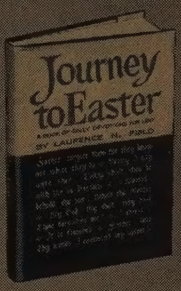


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